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siveness) for the masculine singular, i. e., for the old view." (Review of A. v. Kremer's *Altarab. Gedichte* in *Gött. gelehrte Anzeigen*, 1867, Bd. I., p. 456).

To an inquiry made in my behalf by a friend of mine, Prof. Nöldeke thus replies. "The tradition is unanimous... and this view gives an excellent sense. It is not important that, by the frequent use of the word, the signification became somewhat weakened." He points out that צֶלֶם is always a plastic image, never a painted one, much less a "shade" (as Mühlau and Volck). He does not, however, take account of the fact that צֶלֶם *to be dark* occurs in Assyrian, and is, therefore, an old Semitic root. This fact, and the use of צֶלֶמוֹת in Job XXXVIII., 17, and probably elsewhere, for Hades (either by direct reference or allusively) compel me to recognize an element of truth in the theory which Prof. Nöldeke rejects. See my note as above.

T. K. CHEYNE.

**Moriah.**—The Chronicles (2 Chron. III., 1) seems to have explained the word "shown by Jehovah" (מֵרָאֵה יְהוָה), but the writer of Gen. XXII., 14 (whether a glossator or not) seems to me to distinguish the mountain called "Jehovah jireh" from the region of "the Moriah" specified in verse 1. In other words, it is not provable that he interpreted "Moriah" like the Chronicles. Is not "Moriah" probably a lengthened form of מוֹרָה (XII., 6), as Gesenius (*Thesaurus*, s. v.), Ewald (*Gesch.* III., 313), and Grätz (*Monatsschrift*, 1872, p. 537) have more or less positively held? There were Morehs in several districts of Palestine (see Gen. XII., 6; Judg. VII., 1, where, however, the Peshito reads הרמה).—N. B. The versions take no account of the final יָה. Josephus calls the mountain of the sacrifice τὸ Μῶριον ὄρος (*Ant.* I., 13, 1). The historical exposition of Gen. XXII., 1-14 must be reserved for another place.

IBID.

At page 387 of the OLD TESTAMENT STUDENT, June, 1884, Mr. Hansen refers to the unique sense of "conscience" for מַדְעָה in Eccles. X., 20. He may be inclined to accept Klostermann's proposed correction of בְּמַדְעָה into בְּמַדְעָה among thine acquaintance (*Studien und Kritiken*, 1885, Heft 1). How strange the parallel between the conscience and a sleeping-chamber presupposed by the traditional text!

IBID.

**Errata in the Baer-Delitzsch Edition of Proverbs.**—For the convenience of those who have the Baer-Delitzsch edition of Proverbs, it may be well to note certain needed errata in the dissertation *De primam vocabulorum litterarum dagesatione*.

p. viii, § 1, last line,	for 12	read 13
" § 2, line 7,	" 4	" 14
" foot-note 1, line 1,	" quinque	" sex
" " 2, last line,	" 6	" 18 ( <i>bis</i> )
p. ix, § 4, line 2, after <i>Mem</i>	insert the words "vel Beth et Pe."	
" " " 9,	for 8	read 18
" " " 9,	" 9, 10	" 10, 9
" " " 11,	" 10	" 11
" " " 12,	" 26	" 25
" " " 15,	" 12	" 2

p. ix, § 4, l. 16,	for 24, 6	read 24, 5
“ “ “ “	“ 29, 6	“ 29, 36
“ “ “ 19,	“ 11	“ 21
“ foot-note 2, line 1,	“	“ 20, 26
p. x, § 5, line 8,	“ 5	“ 12
“ “ “ 8,	“ 23	“ 24
“ “ “ 8,	“ 6	“ 7
“ “ “ 3 from bot.	“ 25	“ 15
“ foot-n. “ 5,	“ 28, 16	“ 28, 17
“ “ “ 5,	“ 31, 16	“ 31, 36
“ “ “ 7,	“ 17	“ 27
p. xi, text, “ 3 from top,	“ 17, 6	“ 17, 7
“ “ last line,	“ 5, 5	“ 4, 13
p. xii, “ line 1,	“ 10	“ 9
“ “ “ 15,	“ 21, 3	“ 21, 31
“ “ “ 8 from bot.	“ 29	“ 49
p. xiii, “ lines 4 and 8	“ quinque	“ sex
“ “ line 13,	“ 29	“ 28
“ “ “ 19,	“ 24	“ 25
p. xiv, “ “ 6,	“ Ez.	“ Ex.
“ “ “ 6,	“ 4	“ 14
p. xv, “ “ 4 from bot.	“ 25	“ 26
“ ft.-n. 1, “ 4	“ 22, 2	“ 22, 3
“ “ “ 4	“ 3, 15	“ 2, 12

O. O. FLETCHER.

**Purpose without a Connective.**—The simplest imaginable construction of two verbs, one of which is dependent upon the other, is that in which they are placed side by side without a connective. Such a construction is characteristic of infancy. It was doubtless very frequent in the early history of the Hebrew, as of other languages. It is still found, especially in poetry, where it is employed to give to a composition a vivacity not often sought in prose. The dependent verb is oftenest in the Imperfect, the tense suited to expressing the potentiality of an action (Driver, § 24). When this tense appears in its simplest form, there is sometimes difficulty in determining just what is the nature of the dependence expressed. In certain cases either of two or three interpretations may be adopted with little variation of the sense; *e. g.* Deut. XXXII., 39; Isa. L., 2; Prov. XIX., 25. In other cases the context favors a translation by one of the forms by which, in English, a purpose is expressed. When the Imperfect appears in a voluntative (jussive or cohortative) form, there is seldom any doubt with reference to its signification (Driver, § 46). It is then usually best translated by a dependent clause with a particle denoting a purpose.

I need only call attention to the fact that the voluntative is not always distinguishable, when used, and that the sacred writers are not consistent in the use of the moods. The Imperative is a few times employed after an Imperative without a connective.

The following are among the more striking examples under this head, arranged according to the use of the moods and tenses: